1: Hollis G-5 (ca. 1894-1904) 1905
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193*

Plural.	Singular.	English.
Il-ojoñga	Ol-ojoñgani	The fly.
Ing-ojoñga	Eng-ojoñgani	The mosquito.
I-samburumbur	O-samburumburi	The butterfly.
I-sarambalan	E-sarambalani	The bat, swallow, swift.

Examples of other words which belong to this class:

Il-airakuj	Ol-airakuji	The kidney.
Il-ala	Ol-alai	The tooth, tusk.
Ing-atambo	Eng-atamboi	The cloud.
Il-til	Ol-tili	The spark, stain.
In-garara	En-gararai	The quill.
In-giporo	En-giporoi	The scar.
In-guruon	En-guruoni	The ash.
Il-keko	Ol-kekoi	The thorn, thorny place.
Il-kidoñgo	Ol-kidoñgoi	The tail.
Il-kililesg	Ol-kililesgi	The sheep's dung.
Il-kiyo	Ol-kiyoi	The tear.
Il-mao	Ol-maoi [1]	The twins.
Il-meneñga	Ol-meneñgani	The corpse, spirit.
I-mōsor	E-mōsori	The egg [2].
I-ñgok	E-ñgoki	The sin [3].
Il-ōkidoñgo	Ol-ōkidoñgoi	The mud.
Il-paek	Ol-paeki	The grain or cob of maize.
Il-pisya	Ol-pisyai	The chain.
I-seghera	O-segherai	The cowry.
I-seghenge	E-seghengei	The iron wire.
I-suut	E-suuti	The dust.
I-senya	O-senyai	The sand.
Il-tian	Ol-tiani	The bamboo.
Il-tuduta	Ol-tudutai	The boil, abscess.

EXCEPTIONS.

There are only a few exceptions to this rule. They are as follows:

Il-Maasae	Ol-Masani	The Masai [4].
Il-Aisungun	Ol-Aisungui	The European [5].
Il-Musungu	Ol-Musungui	

[552]

[1] Ol-maoi means a child who has a twin brother or sister. [845]

[2] A large egg-shaped cask used for beer, &c., is Ol-mōsori, pl. Il-mōsorin. [415]

[3] An unlucky child, or a dwarf, is E-ñgoki, pl. I-ñgokin.

[4] The original name of the Masai is said to have been Il-Maa (sing. Ol-Mái), and one even now occasionally hears old people using this word, especially when relating stories of former times. According to tradition the present form dates from the introduction by the Swahili traders of a certain kind of bead called 'Sae or 'Saen (sing. O-Saeni). [101] [77]

[5] Europeans, or white people, were formerly called 'L-ōjuju, the hairy ones. This appellation was afterwards changed to 'L-Ailungun, a corruption of the Swahili word Mzungu, which in its turn gave way to the present forms. [186]

1: Hollis G-5 (ca. 1894-1904) 1905
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'N-daĭki.

Nāji en-daa oo-'l-Maasae paa kulle ōok il-móruak, oo 'ñgorōyok, oo 'l-ayok, oo 'n-doiye.

Naa 'l-muran ake oorōo 'l-moñgi o-sero aapwo aayeñg: ore 'n-gulye-oloñgi nepwo 'ng-añgite aaok kulle, kake metoni 'l-apaĭtin aare eitu ēyeñgiaho.

Pōki pe etum il-móruak oo 'ñgorōyok oo 'l-ayok áinosa 'n-giri, neinos. Einos engiteñg ten ōā openy, araki etañgoro ol-asurai, araki einosa ol-ōwaru.

Meiyōu 'l-móruak loo-'l-Maasae nēyeñg in-gĭshu enye pesho, meata eng-olat natadua: ore ol-tuñgani onyor in-giri nējo ol-Torōbōni.

Ten eĭsho e-ñgorōyōni, nēyeñgi ol-kiteñg oishorieki e-ilata.

Ten emenayu e-ñgorōyōni, nemeishori 'n-daĭki supati. Ten eiyōu 'n-giri, neishori 'l-oik araki 'n-giri tasati: ten eishori kulle, nepiki eng-are.

Enyor sii 'l-Maasae o-sarge. Egor in-gĭshu too-'n-gānda, neñgor too-'l-ñgoreta. Ore pe ōo en-giteñg, neiwōu too-'l-pukurto. Nēok kulikae erok, netii 'l-oopik kulle.

Food.

Amongst the Masai the principal food of the old men, the women, and the children is milk. 262

The warriors alone drive bullocks into the forest, and slaughter them there: at other times they go to the married people's kraals and drink milk, but they never remain for two months together without slaughtering.

Whenever the old men, the women, and the boys are able to do so, they likewise eat meat. They also eat an ox if it dies a natural death [1], or if it is bitten by a snake, or if a beast of prey has killed it.

The Masai elders, however, do not slaughter their cattle without good cause, and a man who is very fond of meat is called a Dorobo. [186]

Whenever a woman gives birth to a child, a bullock is slaughtered, and she is given the fat. [846]

A pregnant woman is not given good food. When she wants meat, she is given bones or lean scraps; and when she wants milk, water is mixed with it. [843]

The Masai are also very fond of blood. They tie a leather ligature round the neck of a beast and pierce a vein with an arrow, the shaft of which has been blocked. When the blood gushes forth, they catch it [415]

[1] The Shiluk and other Nilotic tribes also eat cattle which have died a natural death (Gessi, *Seven Years in the Soudan*, p. 32, &c.). [171] [113]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Ore 'n-gulye-tōkitin náinosi.

in gourds. Some drink it pure; others mix it with milk [1].

There are a few other things which the Masai eat.

Enyaal il-móruak oo 'ñgorōyok ol-kumbau áii shulaki e-makat o ol-kumbau loo-'l-muran. Netii 'l-oook too-'n-gumeshi ol-kumbau oidoñgo, nēji en-gisugi. Netii sii kulikae oook too-'l-mōtio.

Some old men and women chew tobacco mixed with salt and *Ocimum suave*, whilst others sniff ground tobacco up their nostrils: this latter is called snuff. Others again smoke pipes.

Ēok sii 'l-muran, kake mēok pôkin. Menyaal ninje 'l-ayok araki 'n-doiye ol-kumbau, nemēok; etoni ake.

Those of the warriors who like it also take snuff. The boys and girls, however, neither take snuff nor chew tobacco [2].

Metumil-Maasae ol-kumbau, amu meiyōlo aatuturu; kake einyañgu too-'l-meek, áinosye eng-orno oo 'n-dare tasati.

The Masai do not grow tobacco themselves, for they do not know how to dig. They buy it from savages, exchanging it for butter and lean goats.

Memiraki 'l-Maasae 'l-meek in-gīshu supati, 'n-gīshu olupin ake oo nemeata kulle, oo náiba 'l-asho, ninje ake emiraki 'l-meek, oo 'n-dare móruak oo 'n-dasati.

The Masai do not sell good cattle to the savages; they only give them barren cows, or those which have no milk, or which do not care for their calves. These and old or lean goats and sheep are the only animals they part with.

Nēok sii 'l-móruak in-aishi, neinyañgu 'l-maruan o en-joi too-'l-meek.

The old men drink honey-wine, and they purchase from the savages two kinds of beer, called Ol-marua and En-joi.

'N-gera ake náinos en-aisho najon. Pôki en-dōki nainos il-móruak te-'n-aisho najon il-changaro ake.

It is only the children who like wild honey: old men eat the comb full of grubs [3].

[1] This custom is also common among the Bari (Kaufmann, *Schilderungen*, p. 170).

[2] In olden days it was the privilege of rich old men and their chief wives only to take tobacco, which was called ol-chani loo-'ng-onyek, the eye-medicine.

[3] The Masai obtain their honey by following the *Cuculus indicator* bird.

1: Hollis G-5 (ca. 1894-1904) 1905
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Enyor sii 'n-gera 'l-ñganai-yok nalelig, einos sii 'l-tuñganak kituak, kake mme nalelig.

Nemeinos il-Maasae kulye-tōkitin opa, eton eata 'n-gīshu, kake einosita taata 'n-daiki pōkin oo-'l-meek, anaa 'l-paek, o ol-mishēli, oo 'l-mariko, oo 'n-gulye-daiki e-'n-gop, amu meata 'n-gīshu kumok anaa opa.

Pōki en-dōki nemeinos, e-matwa ake. Nemeinos il-mōtōnyi, oo 'singir[2], oo 'n-giri oo-'l-chañgit.

Children are very fond of various kinds of fruit, which are also eaten by the old people, but the latter do not care for them very much. 262

Formerly the Masai, when they had plenty of cattle, ate no other kind of food, but nowadays they often have to eat savages' food, such as maize, rice, bananas, and cereals, for they no longer own the vast herds which they formerly possessed[1]. [178]

They, however, do not eat everything. They eat neither birds, nor fish, nor the flesh of wild animals.

Il-chañgit.

Menya 'l-Maasae 'l-chañgit opa eton eata 'n-gīshu pōkin; kake eiter kulikae áinos taata 'l-chañgit anaa 'l-Torōbo, amu etumutate 'n-gīshu.

Ten ēar il-ayok il-tōmen, naa 'l-ala ake eitauni, nepwei aamir neinosyeki 'n-gīshu.

Naa, ten ēari 'l-osōhwani, naa ol-chōni eitauni, p' eitaunye 'l-muran il-loñgoi, neitanni sii 'mōwarak, p' eitái 'n-gidoñgita náidoñgyeki 'mashon. Neitaa sii 'l-oibonok in-gidoñgita naapika 'soïto le-'n-aibon.

Wild animals.

The Masai ate the flesh of no wild animals when in olden days they all had cattle; but some of those who have lost all their cattle are now beginning to eat venison, like the Dorobo. [178]

If Masai boys kill elephants, they only take the tusks, which they exchange for cattle.

When buffaloes are killed, the hide and the horns are kept. From the former the warriors make their shields, and from the latter mortars are cut in which medicines are ground. The medicine-men also use the horns to put stones in for their prophecies. 237 [914] [915] [787]

[1] It was recently estimated that the Masai in the Naivasha Province own 35,000 head of cattle and 250,000 goats and sheep. Those living in the Ukamba Province and in German East Africa are, however, much poorer, most of their cattle having died of rinderpest some years ago. [233] [184]

[2] The northern Masai sometimes use o-singir (pl. i-singiri) for a fish. The southern invariably use o-singiri (pl. i-singir).

1: Hollis G-5 (ca. 1894-1904) 1905
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torono. Il-kunōno ooiyama oopeny.

Ten eibuñg ol-Maasani endōki naibuñga duo ol-kunōni, anaa em-ƥere, anaa ol-alem, nepik e-ilata eng-aina, amu ɛjo torono ten eibuñg te-'ng-aina ake.

Meata ɛii 'l-kunōno 'n-gīshu kumok anaa 'l-kulikae-Maasae; meinosare 'n-gīshu. Tin idol ol-kunōni ōata 'n-gīshu artam, naa kumok naleñg.

Eata 'l-kunōno o-rorei lenye ol-loo-'l-Maasae, kake eitawal; lemeniñg il-Maasae. Mme pōkin ooata, e-matwa ake naata.

is not considered correct. The smiths marry amongst themselves. 326 564

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all oils his hand for it is considered improper for him to take it in his bare hand. [576]

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number. [233]

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it. [198]

'Mōtīo oo 'l-ƥukurto.

Eidim i-ñgorōyok oo-'l-Maasae kulye ɛitobira 'mōtīo; nemeidim kulye, neinyañgu ake too-'l-meek.

Einyañgu ɛii 'l-ƥukurto, ɛraki etum too-'miñgan.

Eidim aatimir en-gine ɛinosye e-mōti nabo.

Ore ten eitobir il-Maasae 'mōtīo, neitobir in-gituak oo 'n-gutiti, nepik pōkin ingumeshi p' eibuñgye ten edōtu.

Ten epwo 'l-muran aayeñgisho, nepik en-gāne pe etum ɛibuñga.

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from savages. 323 [439]

Gourds are also bought, or they are collected in the deserted kraals. [415]

One pot can be purchased for a goat. [435]

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles [1] by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles [2]. [482] [237]

[1] Lit. nostrils. [2] For illustrations see Hinde, *The Last of the Masai*, p. 89.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXV

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415
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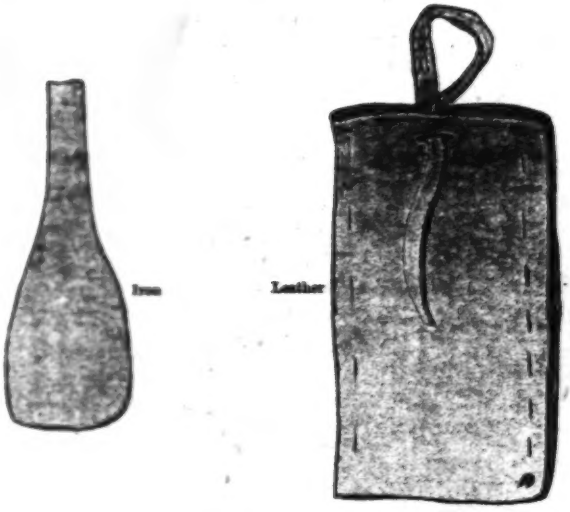

Razor and case [½].

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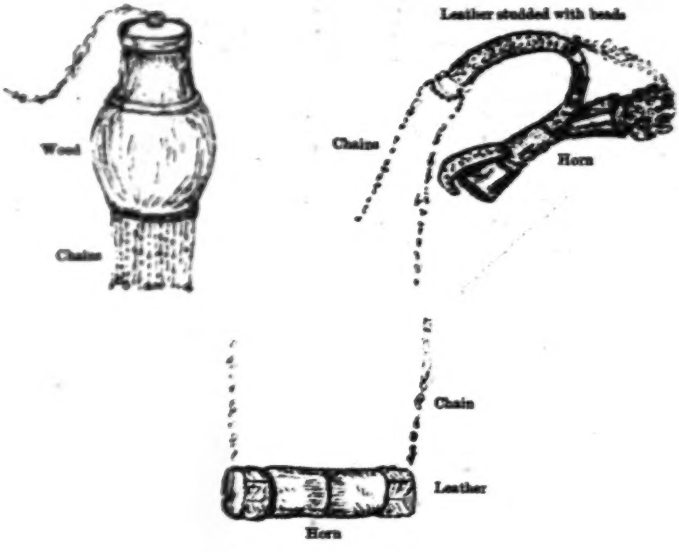
531
237
276



Masai snuff-boxes [½].

[Facing P. 332]

1: Hollis G-5 (ca. 1894-1904) 1905
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824 302 7. Ol-matasya enyor il-tuñganak aatepetai amu erōpil; neibuñgaa sii 'l-muran too-'ngaik epwo o-singōlio; neiikye sii 'l-ala te-'lle-ahani.

7. People like to lie on the leaves of *Clausena inaequalis*, Benth., as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.

8. 'N-dana oo-'l-ooibor-benek naapiki 'l-papit.

8. The roots of *Dregea rubicunda*, K. Sch., which are worn in the hair.

824 Ol-chani ōshetyaki 'l-loñgoi:

The tree used for binding shields:

[714] Ol-girigiri. Eitauni 'l-loom lenyena áitaa 'l-direta loo-'l-loñgoi.

Acacia pennata, Willd., the spine of which is used to sew the edge of the shields with.

[412] Eitaa sii 'l-muran il-jípeta ooinosye 'n-giri.

The warriors also make their meat-skewers of this tree.

[411] Il-käk ooitaunyeki 'l-kuman, oo 'aiáren, oo 'n-gäk oo-'remeta:

The trees from which the clubs and the spear handles are made:

1. Ol-oirien araki ol-tamiyoi.

1. *Olea chrysophylla*, Lam.

2. Ol-tirkish.

2. *Albizzia sp.*

3. Ol-gilai.

3. *Teclea unifoliolata*, Baill.

4. Ol-dorko.

4. *Cordia Rothii*, Roem. and Schult.

5. Natu-aina.

5. *Ochna Merkeri*, Gilg.

Kulikae-käk ooitaunyeki 'n-dōkitin:

Other trees which are made use of:

1. O-siteti o Ol-masamburai. Ninje ooitaunyeki 'n-gusidin.

1. *Grewia bicolor*, Juss., and *Tamarindus indica*, L. From these trees sticks are cut.

[237] [292] 2. Ol-tiani araki ol-orubăt[1], ninye epik il-muran il-ōpir le-'sidai oopwo en-jore.

2. The warriors use bamboo for the framework of their ostrich feather head-dresses, which they wear when they go to the wars.

[415] [276] Neitaa sii 'l-móruak il-kidoñgi oopik il-kumbaun.

The old men also use bamboo for their tobacco pouches.

[1] Probably *Arundo madagascarensis*, Kunth.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXVI

372

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415 ●

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5

1. Fire-sticks [⅓]. 2. Tweezers [⅓]. 3. Masai stool [⅓].
4. Honey pot [⅓]. 5. Leather bag [⅓].

[Facing P. 342]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

824 [302] ñganaiyok atwa 'ila naaelare neelye 'seseni.

8. Ol-oireroi. Ninye epej il-muran, nedoñg 'n-guk enyena, nesírie 'l-loñgoi, nerooku.

[386]

9. Ol-dule. Ninye ejipye 'ñgorōyok oo 'n-doiye 'm-benek i-seghenge.

[751]

10. Ol-bili. Ninye eitobirieki 'l-ūluli e-'n-aisho.

[415] [251]

used by the Masai to mix with oil, with which they anoint their bodies.

8. *Maerua uniflora*, Vahl. The warriors burn this plant and obtain a black dye from the ashes, with which they colour their shields.

9. Women and girls place the leaves of *Ricinus communis*, L., under their iron armlets and anklets to prevent them from chafing the skin.

10. *Commiphora sp.* Honey barrels are made of the wood of this tree.

'L-omon le-'n-gima.

372 [484] Ten eidur il-Maasae pe epwo en-nelakwa, ore pe ebaya e-wēji nemany, ne'yau araki neduñgu ol-piron o en-doole, neiñgoru 'l-mur asho 'l-kujit ootōito, neipiru en-gima te-polos-boo oo metadōu, neinok, nepik im-benek o-'seki, nepik il-käk kumok, nepwōnu 'ñgorōyok pôkin aaya en-gima te-inne.

[831] Nējo'l-Maasae ol-piron ol-lee o en-doole e-ñgorōyōni enye.

[824] Ore 'l-käk ooitaunyeki ol-piron ol-ñgabōli o ol-piron le-n-gima; ore 'l-käk ooitaunyeki en-doole 'l-käk pôkin ooata 'ng-opit, anna ol-darpoi, arai[1] o-seki, arai ol-lerai.

How fire is obtained.

When the Masai move and go far', the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Ekebergia sp.*; the flat pieces of wood from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

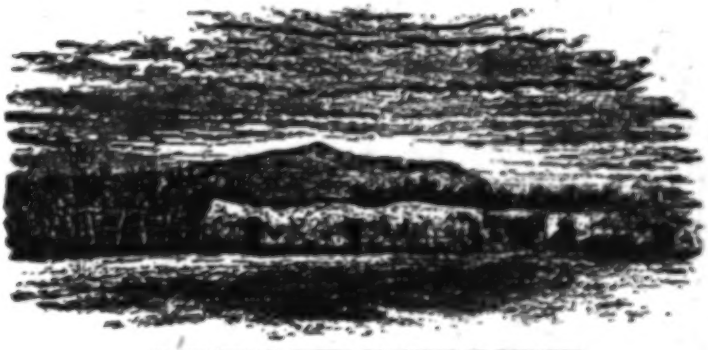
[1] When the journey is a short one the women carry fire with them.

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

844 the hut were gathered together the gossips of the kraal, mingling, so far as space permitted, with calves and goats. [845] A number of large calabashes lay in one corner, and a coarsely-made earthen cooking-pot in another. Fleas in thousands skipped about, and the midwives had their time well taken up with the myriads of flies which pertinaciously would insist on cultivating personal intimacy with them.

The anticipated event passed over safely. Indeed, the whole affair was hardly thought worthy of remark, except on [842] the part of the mother, who heard with deep pleasure that her offspring was a boy. Girls are sadly at a discount among the Masai. They would always prefer to have boys, but happily nature sees ahead a little, and takes care that a fair

[133] [342]



MASAI KRAAL, DONYO LONGONOT IN DISTANCE.

supply of girls is provided. As there is no registrar or birth
846 column, I am totally unable to state when our hero first saw
852 the light. That, however, is a small matter. No particular ceremonies marked the occasion, and the happy mother was about next day, attending to her household duties as if nothing unusual had happened, the little stranger being warmly ensconced on her back beneath the bullock's hide which formed the mother's garment.

855 Babies are babies everywhere, and for the first year or two the embryo warrior grappled with the problem of life like a philosopher as he sucked his mother's milk. Then he spoke. Having next found his legs, he grew apace. Getting above mother's milk, he was soon exercising his incipient teeth on a huge chunk of beef. Now this was a very reprehensible indulgence on the part of our young friend, for it doubtless

11: Leakey E-5 (no date) 1930 FL12 Masai FL12
Kenya

233 232 villages the shields are removed to allow mating to take place with the owner's own cows. The same method of preventing mating is used with rams, but to a much lesser extent. If a man has several good rams he keeps shields on a few of them at a time in order to use his rams in rotation.

233 [262] *Blood-letting.*—Among the Masai, blood is a staple article of diet. It is either drunk hot and fresh, or cooked with bits of fat and meat into a "black-pudding," or else mixed with fresh milk and allowed to curdle.

In order to obtain blood every sheep and every head of cattle is bled at intervals. Cattle are bled by one method and sheep by another. In the case of cattle, the animal is seized and held, and a thong is then tied round its neck until the vein at the side of the neck swells up under the pressure of the blood. The vein is then [413] punctured by means of a special instrument which may be termed a "blood-letting arrow." The blood-letting arrow consists of a small stocky shaft into the end of which a *small* flat blade is inserted. This blade has a curved edge and is very sharp. This arrow is used with a special bow which is always small and usually very roughly made. The arrow is not shot from a distance, but *placed against* the swollen vein. The bow string is only pulled back very slightly and when released drives the arrow just far [415] enough to open the vein. The blood is caught in a gourd and the animal released.

Sheep are bled by a different method; the animal is held and a small incision is made just above one eye and blood drawn off.

262 527 *Meat-feasts.*—Young men and old alike indulge in frequent meat-feasts, meat being a staple article of diet. No men may eat meat inside the villages, so meat-feasts take place either in special huts built at a little distance from the villages, or in a cave if there is one near-by.

There are certain rules and regulations concerning meat-feasts, as follows:—

(1) No man may eat meat that has been touched by a woman.

[231] [563] (2) No Masai man may slaughter cattle himself. In every case a man of the Wanlorobo tribe must be called in to kill the animal, and he must be rewarded by being given a part of a foreleg.

(3) The neck, stomach and some of the intestines are always given to the women, who may come and fetch them. The breast must be given to the man to whom the slaughtered animal belonged.

(4) During a meat-feast, some at least of the feasters must sleep in the hut or cave where the meat is, and it is usual for all to do so. If by any chance the fire should go right out in the course of the night, it would be considered a very serious matter indeed. In such a case no one inside the hut may go out by the normal entrance, but must break through the walls (in the case of a cave they must break through the brushwood screen which is invariably built across part of the entrance to the mouth of the cave), and all the meat that is left over must be deserted and left to the hyenas. The breaking of this rule is said to result invariably in the death of the miscreant.

/31 cont./

517 For the most part an atmosphere of dullness and boredom lies
535 over the kraal of the married (eŋg aṅ el moruak). Only on moon-
[533] lit evenings /32/ do the women amuse themselves with song, es-
pecially if a few warriors are there on a visit and give the impetus
for the gaiety. Women and warriors dance in separate groups.
For dancing the women station themselves in a row, move forward
a short distance, then make a "right turn" and, with short steps,
dance in a row back to the former place. The married men dance
only on festive occasions, but by themselves. The text of the
accompanying song naturally refers to the life prevailing here.

517 Otherwise quiet prevails in the family kraal after darkness has
521 set in; in good weather the people will sit for a while in front of
513 the huts, silently or softly conversing, and go to rest already at
8:00 o'clock or 8:30.

621 Even 12-14 years ago, before the Masai lost their huge
592 livestock-holdings in two great epidemics, each family had its
178 own kraal; now, on the other hand, almost everywhere several
233 families live together.
731

In the morning life begins around 4:00 o'clock, at which time
512 the women fetch the quite young calves from the compartments
[462] and take them to the cows, where they remain for the driving out
[233] to pasture. At daybreak the milking commences, for which all
[234] the women appear. After it is finished, breakfast, consisting of
264 fresh milk, is taken. Milk, soups, and thin porridge are drunk
[512] from gourd bottles; foods of greater consistency are put in the
[262] mouth with the fingers. Meat is partially cut up with a knife and
• [415] completely torn into bits with the teeth. The hands are not washed
[412] before a meal. Smacking and belching while eating show good
breeding. Men and women eat apart and have their separate
vessels for eating and drinking. Those of the latter are shared by
the children. If the man wishes to eat in the hut, the woman has
to leave it beforehand.

/32 cont./

512 [462] [351] [252] When the livestock have been driven out of the kraal to pasture, the women and children start to clean it. Then the fire is lighted in the huts and on it are placed the pots filled with water in which the vegetables are to be cooked. These pots (e modi, 'modio) are [415] [439] not made by the Masai themselves, but are bought from sedentary tribes or also from the Wandorobo, who presumably learned the potter's art from them. They are a foot high and globular. In con-262 [241] trast to the warriors, all the occupants of the family kraal, especially since the cattle epidemics, eat vegetable food which they buy from the neighboring peoples, since they themselves do not 262 272 engage in any agriculture at all. Their favorite foods, however, are, of course, milk, meat, and blood. Milk is always drunk by [158] healthy people uncooked, as fresh (en gule) or sour (en gule naoto); boiled milk is food for the sick and as such is usually mixed with pulverized grains of ol lodoa (Maesa lanceolata). Sheep milk is especially popular because of its very high fat content. Blood of cattle, sheep, and goats is drunk fresh or eaten in the clotted [158] state. Milk mixed with fresh or /33/ cooked blood (en liwot) is greatly appreciated; this drink is highly esteemed as invalid soup [234] for the wounded. Cheese making is unknown. Butter is made by agitating the cream in a large gourd-bottle (en diagolgol). Fat, [252] rendered in a pot, is used as an ingredient in other foods, especially [263] meat broth, but is also drunk without any admixture. Meat is prepared without adding salt; it is cooked either with various spices or roasted on a stick at the open fire. One does not eat in [252] one day cooked meat and milk /Ill. 13 appears here/ together [453] [263] (1).

[171]

1. This was also forbidden for the Hebrews, according to the 2nd Book of Moses 23, 19-34, 26, passages which are part of the so-called Yahwist documents, that is, the oldest sources of the Pentateuch.

because the latter together with the ol mokotan spice (bark of

/34 cont./

262 Masai only most reluctantly and infrequently sell cow's milk, for
272 the buyer indeed could in the above-mentioned manner make their
[136] cows sick with it. The Masai scorn any kind of game meat, as well as birds and even fish, of the latter of which species of Barbus, Chromis, Clarias, and the sheatfish-like Synodontis occur almost everywhere in larger brooks.

252 The preparation of the principal vegetables is the following:
262 batatas (ol muruŋgu, el muruŋguni -- Ipomoea batatas) are cooked
263 in water with a little steppe salt (e munjáη), then drained, mashed with a whisk (ol gibere, el giberen), and stirred with fresh milk. The finished dish is called el muruŋguni. Unripe bananas (ol marigôl, el marigo -- Musa paradisiaca) are peeled, cut up, and cooked in water with salt. After they have been drained, a little butter (eŋ gorno) is added. Unripe dried bananas (ol kitâŋo, el kitâŋóη) are cooked in water, drained, and then stirred with milk and butter. Maize kernels (ol bâlegi, el bâleg) are cooked in water without the addition of salt. Beans are cooked with salt. One distinguishes ol bombôl -- el bombo (Dolichos lablab), eŋ giú --eŋ giíη (with which both Cajanus indicus and Vigna sinensis are designated), furthermore os sigoriôl -- es sigorio (Phaseolus vulgaris), ol gámuri -- el gámuri (Phaseolus radiatus). Eleusine coracana (en dabá -- 'n dabán, or en drigá -- 'n drigán or also called eŋ guruma -- 'n guruman) and Sorghum vulgare (ol birirí -- el birirín) are cooked to a thick porridge and lightly salted. Dioscorea abessynica (ol geré -- el gerén) and Colocasia antiquorum (which the Masai on Kilimandscharo designate with the Dschagga /Chagga/ word maduma) are cooked in salted water.

Honey (en aischo -- 'n aischi) is eaten unmixed and is also
276 used as an addition to various medicaments. They buy tobacco
[439] (ol gumbâu, Nicotiana rustica), which the Masai consume in quantities, from sedentary Negroes, who put it on the market in loose, bast-wrapped packets (Fig. 4) of various sizes or in the shape
• [415] of solid balls about five centimeters in diameter.
→ For the preparation of this, the tobacco leaves, picked ripe, are tightly packed, tied up with

Fig. 4

/34 cont./

276 other leaves, for example, from the banana, and thus left to ferment for several days. Then they are hung up to dry in the shade or in the hut, and, as soon as they are sufficiently dry, they are packed together in the above-mentioned packets. To make the ball tobacco, on the other hand, /35/ one lightly pounds in a mortar the fermented and dried leaves, after they have been sprinkled with water, without, however, thereby breaking up the leaves. The very moist mass is then shaped into balls, which are left to dry in the sun. The

[435] Masai pay a goatskin for two packets of about half a pound each or for ten balls. Only the old people use tobacco. The men smoke, sniff, and chew it, while the women content themselves with chewing and sniffing. The tobacco intended for smoking is coarsely cut. The tobacco pipes (Fig. 5) consist of a thin wooden tube about a foot long (os sarian) and a conically shaped clay or

[322] [439] wooden bowl (ol mŏti). The latter is carved by the Masai themselves, whereas they buy the clay bowls. For chewing one uses

Fig. 5. (1/4)

[415] [531]

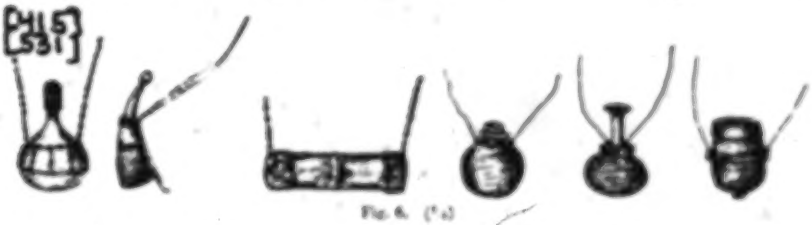


Fig. 6. (1/4)

the same tobacco and chews it with a little pea-sized piece of natron salt (e magăt). To prepare the tobacco for snuff, the smoking tobacco is first cut as fine as possible and then ground to powder with a round stone in a piece of gourd shell. To this one

/35 cont./

276 adds some natron salt and beef fat, frequently also pulverized bark of ol amóra (Ocimum suave Wild.), and mixes the whole by further grinding. Small boxes (en dulet -- 'n duleta) made out of wood, bamboo, cattle or sheep horn, or even out of the horn of the Rhinoceros bicornis, which often are quite attractively carved and decorated with beads, serve as snuffboxes (Fig. 6). They are worn around the neck on thin chains made out of iron wire.

Fig. 7. (1/10) Vessel for the preparation of honey beer.

273 Another luxury, also intended only for married men, is a kind of honey beer (en aícho namga) (Fig. 7). One dissolves honey in water and adds a piece of the root of the steppe aloe, os sugurói, /36/ or a peeled and cooked piece of the root of the so-called liver-sausage tree (1)

1. Named after the resemblance of the fruit to a liver sausage.

(ol darbói -- Kigelia aethiopica), both as a taste corrective and to hasten the fermentation. The mixture is allowed to stand and ferment three to five days in a warm place, say, in the vicinity of the hearth fire. Before it is drunk, one often puts in a few bunches of leaves from the ol gonjet bush, I suspect in order to stop the vinegar fermentation. The honey beer is quite strongly intoxicating, so that a drinking bout usually ends with complete drunkenness. Other brews, which the sedentary Negroes bring to the Masai for sale and which are made out of bananas and Eleusine, maize, or sorghum, are milder. The Masai do not distinguish these with names, but rather call them generally ol márua.

/36 cont./

524 Now the partner starts in the same way playing in his row, /37/ to let the other play again as soon as he has placed a last stone in an empty compartment. The one who places a last stone in an empty compartment of his own row takes it and the ones lying in the adjacent compartment of the opponent's row for himself, and so on until, according to the rules, no more stones can be taken out of play. The one who has removed the most stones has won the match and gives himself a point. Serving as counters [802] [239] are small, finger-thick, and spindle-shaped ivory sticks 15-20 centimeters long (ol alai, el ala) (1).

1. As tooth generally is called tusk of the elephant, ivory.

Before the game starts, there is an understanding as to how many points are to be played. Women never play this game, warriors rarely. The latter usually prefer the en gebé ('n gebén), which is played in much the same way, except that in any case about eight players for each side take turns and each row has 40 to 50 compartments, which are not chiseled into a board, but are scratched into the ground.

• 415 531

Fig. 9. (1/2).

512 234 264 262 When the livestock has come home from pasture, it is milked, as in the morning, and after that the evening meal, consisting of fresh milk, is taken.

/37 cont./

• 415 [356] The household equipment is quite paltry. Except for two or three earthen pots there is found first of all a number of gourd bottles (Fig. 9) of various sizes: for milking, the ol ŏdi, el odio; for storing milk, the ol buguri, el bugurta and the larger e mala, 'malasin; for making butter, the en diagologol; and for honey beer, the e' mikorokoro. Some have a bulging, others a slender [531] [237] bottle shape. They often have sewed on them longitudinal strips of neat's leather, which are trimmed with cowrie shells (2)

2. The shell of the procelain snail, Cypraea moneta, which even today takes the place of money in many parts of Interior Africa; on the Nianza /Nyanza/, for example, 1000 cowries have the value of two rupies, two pesas (at an exchange rate of 1.40 marks) = 2.84 marks.

415 322 (os sigirai, es sigira). To make these vessels one puts the ripened and extemally hardened bottle gourds, the only plant that the Masai grow near their kraals, and, to be sure, on piles of goat and sheep dung, either in water or to dry on the hut roof until /38/ their contents soften, and then removes these by poking and twirling with a brush made out of a neat's tail (ol kidoŋgoi). Later, the [237] cleaning is done after daily use through rinsing with cattle urine. As the reason for this peculiar "cleaning" the women whose duty this work is say that the vessels rinsed with water soon become foul-smelling and the milk stored in them does not thicken as evenly as with the use of urine, but rather deposits a layer of water. Since, with use, the gourd bottles soon take on a sourish, disgusting odor, they are often perfumed, and, to be sure, through fumigation with twigs of the ol orien acacia, through which the milk too is given a taste pleasant to the Masai. /Figs. 10 and 11 appear here./

415 [439] The Masai buy wooden bowls (eṅ girá, 'ṅ giran) (Fig. 10), out of which one eats, from sedentary tribes, while they themselves make the honey pots (ol ŏilul, el ululi) (Fig. 11). On each [237] of the two openings of a wooden tube approximately a foot long

/38 cont./

• 415

Fig. 10. 1/12

Fig. 11. (1/10)

[237] and 20-25 centimeters thick, one ties a piece of fresh neat-skin, then removes the one, after it has dried and become hard, as a

352
412

Fig. 13. (1/5

Fig. 12. 1/10)

Fig. 14.

Fig. 15. (1/10)

415
[237] cover and /39/ ties it with a thong (eŋg ŋe, ŋg ŋda) to the finished container. Smaller and larger pouches (ol bene, el benea)
352 of neat's leather serve for storing solid foods. In every hut one also finds round, four-legged wooden stools 2-3 feet high (Fig. 12)

/39 cont./

412 goat or sheep. Other shapes consist of such a piece of a thin tree
[237] trunk, which bears on its lower end a wreath of branches, or also
of a wooden handle on whose lower end, in slits placed crosswise,
[326] sit two short cross-sticks. The blacksmiths make ax and knife.
372 A little board (en dauale) /40/ of soft wood and a twirling stick
[824] (ol biron, el birondo) of hard wood (1)

1. Especially from the ol nanboli (Ficus Sycomorus) and ol dessegon (Pluchea Dioscoridis).

serve as fire-lighter (Fig. 16). To make fire, one holds the little board firmly on the ground with both hands, while another kneels before it and, twirling on it with the stick, produces the necessary
[237] friction. After approximately half a minute, when the fine shavings rubbed off the board smoke, one shoves on some dried cattle-dung. As soon as this starts to glow, one puts brush on it. Once the fire is burning in one of the huts, the people come here from the others, a stick of firewood in hand, in order to fetch fire for themselves.
• 415 With the household equipment also belong the large leather pouches
482

372 ←

415 →

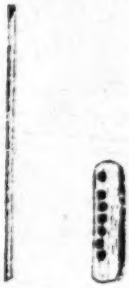


Fig. 16. (1/6 .

Fig. 17.

415 (Fig. 16 /sic; see Fig. 17/) (ol benne, el bennia), which in
482 former times were loaded only on donkeys, but now are also carried by the women on their backs, just like the leather bags (e mogage, mogageni), when they set out to buy vegetables.

/40 cont./

415 492 [283] Now and then the receptacles are also replaced by two pouchlike pack-holders (ol deretâl, el derēta), one tied on the other. These have the oval shape of a shield and consist of a wooden frame that is covered with a plaited work of leather thongs or ropes. Otherwise they serve to hold the pack loaded on the donkey and sometimes also on oxen. Mats are unknown; dressed neat-skins take their place. Mortars are also unknown. 285 239 412

III.

000 Closer family relationships. -- Kinship designations. -- Terms of address for relatives.

602 [613] [614] Since every tribe and every lineage are descended from a tribal ancestor, the tribal and lineage members consider themselves more or less distant relatives. The family, one's own as well as, ascending, those of the father and of the mother, forms the closer relationship. The child follows the father's family (father right). [611] [672] Relatives are not responsible for punishable offenses, fines, or debts of a relative. Legally they need not support them either in connection with impoverishment or release from captivity; it is such a general custom, however, that probably no one ever evades it.

601 /41/ The Masai language is poor in particular kinship designations; most of them are made up of words for father, mother, brother, sister, son, daughter, etc.

Father: baba.

Mother: jējo.

Another wife of the father: eŋg afhji e jējo.

Principal wife: e' ŋgorojoni kitok, that is, the great woman, or en âltero eŋg aŋ, that is, the first in the kraal.

Every other wife: e' ŋgorojoni.

Brother (1):

1. Brother and sister come from the same wife, half brother and half sister from different wives of the same father.

[Warrior Kraal]

701 361 342 /85 cont./ Under a shade tree with thick foliage a spot about 20 to 25 square meters in size is cleared and enclosed with a barricade of branches. During the rainy season in place of this kraal a small hut (Fig. 18) is built out of leaves. Its approximately circular ground plan has a diameter of two to three meters. On the side opposite the entrance opening is the common sleeping place of the ol gibet companions; between this and the door, the hearth; beside the door the space for firewood.

701 342 35

Fig. 18.

a) Sleeping place. b) Drinking bag. c) Pole for meat. d) Hearth. e) Firewood. f) Entrance.

[415] [237] [276] Close beside the sleeping place hangs the stomach or bladder -- from the head of cattle just slaughtered -- filled with an extract of roots and barks that acts as a nerve stimulant and is drunk whenever one is thirsty (ol ōōni).

[251] 701 342 In the vicinity of the hearth the meat supply, is hung on sticks (ol alele). In the vicinity of the warrior hut the serving boys build themselves their own, considerably smaller one. One calls kraal or hut eŋ adji ol bul. Each ol gibet receives a longitudinal half of the

701 262 264 [252] [276] slaughtered head of cattle, from which, however, it immediately gives back the pieces intended for cooking for the common meals of the day. /86/ The picked-out fat is cooked together with this meat, and to the whole are added extracts or decoctions from roots and barks (especially from ol getalassua (1),

1. Myrica kilimandscharica Engl.

ol giloriti (2),

2. Acacia abyssinica.

/171 cont./

233 Manamata on the southern end of Lake Jipe, could be cured.
232 Grazing cattle do not also eat the caterpillars, but first blow them away; thus, on the march, one should drive them slowly through a region infested with these caterpillars, so the blowing away is possible for them.

The Masai designate as em bujangát a cattle sickness that most probably is pulmonary anthrax, caused by the inhalation of dust containing anthrax spores. As a remedy they give the cattle a leaf extract of ol gítelegi mixed with a little milk.

Volvulus (e manjít) is treated by a vigorous blowing of air into
• [415] the anus. One applies for this a wooden tube (ol gidoñ), which otherwise is used to store the ostrich feathers of the warriors' head ornaments. It is regarded as a symptom of volvulus when the sick animal, without showing any desire to eat, often lies down and rolls about.

With the en dára sickness of the cattle the sick animal is said to emit often a strong carrion-odor; the lymph glands are swollen, the belly is distended. As the cause of the sickness popular belief names a large snake that has contaminated the pasture grass. A cure is not known; experiments, however, have shown us that in the first stages of the sickness a laxative (a bottle of salad oil or sour native beer would be given as such) brings speedy recovery.

/172/ The e' engatín sickness, also called eñ gutuke on janít, is recognized by the fact that balls of gnu hair are found in the stomachs of the stricken animals. The only symptom of the sickness, which, however, it has in common with many others, is the refusal of fodder. The people believe concerning the cause of the sickness that the neat ate the grass, contaminated with uterine blood and hair, from a spot where a gnu dropped young.

For the eñg éa om benék of the cattle the Masai give the sick animal the strongly laxative extract from the pounded leaves and fruits of ol gebárnja (Combretum spec.) to drink. As the cause of the sickness they assume that the animal ate the grass on which a buffalo cow dropped her calf. According to their statements, mucus flows from the nose of the sick animal, it trembles over its whole body, and the dung has a ponceau-red coloring.

/173 cont./

233 [561] [857] Small livestock and donkeys are tended by little boys, cattle by older boys, under the supervision of a few old men. Dogs are no longer used for this now; rather the livestock heeds the whistle or call of the herdsmen. To what extent this is the case is best demonstrated when Masai flee with herds of livestock. A number of men, shouting and whistling, run before and behind the herd, [231] [198] which rages across the steppe in a mad chase. In former times the herdsmen quite generally used dogs. The dogs did not serve so much to keep the herd together, but more for guarding. They announce the approach of predatory animals by barking or by hastening to the herdsmen.

231 [262] [272] /174/ As has already been mentioned above, fresh livestock blood alone or mixed with milk forms a food prized as quite particularly nourishing. The blood for this is drawn off the living cattle and goats in the following manner: A strap is tied around the animal's neck in such a way that the blood returning to the heart in the large vein is blocked by it and breathing is not affected. Then a man [411] [415] shoots an arrow (Fig. 76) with a bulb-shaped, thick tip (ol horet), from which projects a seale-shaped sharp piece of sheet iron six to eight millimeters long and equally wide, into the swollen vein, whereupon the blood squirts out in a stream and is caught in a gourd bottle (ol buguri). The bleeding is stopped by a simple untying of the strap after the operation is finished. From a strong bull or ox approximately four to five liters of blood are drawn at one time, from a cow only half as much, and this is repeated every month. No blood is drawn from good milch cows and cows with young calves. Blood is drawn from sheep by means of an incision in the depression above the eyes or between the eye and the middle of the forehead. The slaughtering of cattle is done by a stab in the neck after the front and hind legs have been fettered; goats and sheep are suffocated by having their mouths and noses held shut. Cows are never slaughtered, not even when they are too old to be used for breeding.

231 262 561 Livestock that has died is eaten. As soon as the animal is dead, one removes the skin from the neck, severs the neck veins, and catches the blood flowing out in the skin. The cutting up of a head of cattle is done with the greatest care; almost every single muscle is carved

/198 cont./

roots and leaves of e'mětá (Malesma indicum Wettst.). To both is ascribed the effect of promoting the recovery of the birth organs. This is further assisted by putting on a leather body belt (en gitádi, n gitadin) 20 centimeters wide. As a means for strengthening and for increasing the milk secretion, one gives the nursing woman a root decoction of ol asasiai (Osyris tenuifolia Engl.) mixed with fat.

During the first weeks of life the newborn child, which, incidentally, is often put at the breast soon after birth, is given, besides the mother's milk, a great deal of liquid butter, which during the first eight days even wholly replaces the former in case the child refuses the breast. Later such a child is given /199/ cow's milk as a substitute for mother's milk, and, to be sure, from a nursing bottle (em bugurí en gerai [Fig. 80]), which consists of a hollowed-out bottle gourd, over whose upper, open end, as a sucking stopper, is turned a screw of leather pierced at the tip. During the sucking the mother is usually seated, while the child lies horizontally on her lap or squats beside her on the ground. More rarely the woman stands and holds the baby on her arm in a sitting position; even more rarely mother and child further lie side by side on the ground. The suckling period, during which the mother is called en domononi, lasts about two years. Its end as a rule is conditioned by the onset of a new pregnancy, in that the woman nurses a male baby up to the third month of pregnancy, a female one up to the fourth or fifth month. Weaning, for which superstitious considerations are of no importance, comes to pass either in that one removes the baby from the mother, takes it to another hut nearby, or the mother makes the breast distasteful to it by rubbing her nipples with the bitter juice of the os suguroi aloe. A premature drying-up of the mother's milk is explained by the woman's physical constitution. The woman seeks to

Fig. 80. (1/6)

/209 cont./

796 782 [842] [539] In the songs the following prayer is constantly repeated: 'Ng ai atasaia, 'j' oschiage aomon, kiamon ag' ije kiamon eń gera, eń golobi en aischo, i.e., God, I implore you always; I pray, we pray to you alone, we pray for children, for birth for the barren woman.

Whereas the supplication feasts are usually held on the es sobiaĩn days (from the 18th to the 20th of the month), a joint supplication-prayer, ol dogŏm, often takes place on the day of the new moon. The people of the kraal gather in the evening and, from a buffalo or cattle horn, drink a mixture consisting of milk, a cold extract of eń gaitetojai twigs (Commelina Merkeri K. Sch.), and a white powder obtained from the ol oiboni, while they say the /210/ prayer: 'Ng ai jo ijok eń gischon, jo ijok ń gischu, jo ijok eń gera! That is, may God give us well-being, livestock, and children. If a larger supplication feast is to be held in a month, the joint supplication feast always precedes it on the first day of the month.

[272] [237] [415] [824] [539]

782 783 [784] If a small child of one not long detached from the warrior standing dies, he not infrequently sees in it a punishment from God for his having killed a pregnant woman on an earlier expedition, provided that he once killed a woman who might have been in this condition. In order to obtain forgiveness, he offers God a black gravid sheep, and, to be sure, close to the spot where at that time he committed the deed. Before he kills the animal, he prays to God, mentions the purpose of the sacrifice, and asks for pardon. As penance for his misdeed, he throws the blood and amniotic fluid (eń gepa) of the sacrificial animal, as well as the fetus and uterus, both cut into pieces, upon the spot where it occurred. He takes along neither meat nor skin of the slaughtered animal, but leaves everything lying there when, after the concluded sacrifice, he returns to his kraal.

825 826 775 613 The lineage of the El kiboron believes that the bones of the buried corpses of their married men turn into snakes. They therefore do not kill these animals, like the other Masai, but are happy about their presence in the kraal and by the huts and, as soon as a snake appears, set on the ground a shallow dish with milk and honey as food for it. Snakes in and near El kiboron kraals are not rare.

started in and under the dung it is similar to a peat fire and virtually impossible to put out.

Masai also sometimes abandon a boma, or at least the house involved, if a person dies in it. People who are very seriously ill are removed from the boma at least during the day, often to a small thorn boma with a shelter constructed nearby. They may remain there at night also. It was difficult to learn much definite about this practice. A disabled person spending the night outside a boma is very likely to end up inside a hyaena. The administration frowns on this efficient method of disposal and consequently the Masai have become reticent to talk about it. The sick persons' bomas that we saw looked to have been occupied nights as well as days.

Foods Traditionally the Masai are supposed to survive entirely on blood and milk (Gunther, 1955). In Western Masailand the Masai diet consists of posho (maize meal), milk, meat, and occasionally blood. The cows and sometimes goats are milked by the women and little girls. The milk is collected in large calabashes. These calabashes, ochre colored and sometimes ornately decorated with beads, are almost as much a symbol of the Masai as the ochre blankets or cloaks, moran spears and hair styles.

234 hair styles. The gourds are grown by nearby cultivators
415 and purchased or traded by the Masai. The calabashes
[264] are cleaned between usings by washing in water (if available) and then purified with a mixture of urine and wood ash. After being carried in one of these containers the milk has a rather characteristic, somewhat smoky-sweet taste that may stay with one for several days.

443 The maize meal is purchased or traded from the dukas or trading post cum general stores which are found at Narok, Loliondo, and at other points around the periphery of the area.

262 Meat comes from the Masai livestock and occasionally
272 game. The old traditions laid down specified rules for who in the tribe might eat what kind of meat, and at
[701] what times. Apparently the warriors had a right to demand milk and sometimes meat from anyone, at least in their section. Milk and meat were not to be consumed on the same day, but blood could be mixed with the milk.

701 When not fighting the warriors could carry out
[562] an olpul, or meat camp. They would take goats or a bullock and make camp in the bush, kill and eat the animals. The olpul might take from a week to a month,
[826] depending on the available time and meat. We presume that

301 Women and occasionally men wear necklaces of beads. Women have ornate jewelry consisting of rings, beads, beaded bracelets, and wire loops around their [304] neck, wrists and ankles. Both men and women pierce and stretch their ear lobes; the women wear large ear bangles through them and the men use them to carry snuff containers or other articles about the size of a 35 mm film casette.

411 Spears, simis, and knobkerries and shields may [714] be carried by the men. Elders often carry a long staff [561] instead of a spear. Cooking utensils are simple, some- 415 times consisting of a few pots and pans. Bedding consists [513] of hides, with sometimes a blanket. The gourds mentioned 492 above are always present. When moving from one place to another a pack saddle is used which consists of two large (two by three feet) flat rounded plates made of sticks bound and laced by leather thongs. These are tied above and on either side of the donkeys' backs, giving the appearance of semi-folded wings. Hides, lodgepoles, cooking utensils, and other kit are placed on 443 the donkey's back between these. Trade goods are purchased or traded from small dukas around the edge of the area or more recently from itinerate traders who visit the larger and more accessable bomas in trucks.

5: Abbott N-5 (ca. 1890) 1892 FN4 Chagga FN4
Masai FL 12

CASE FOR FEATHERS. Tube of cane or bamboo with leather caps. Used by the Masai to hold the white feathers of the ostrich, two of which are placed at the top of the feather face-ruff.

Length, 19¼ inches.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151813

WAR-BONNET (Toriki). Of monkey skin, with a long skirt. (See fig. 4, page [11].)

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151540

WAR-CAP (Toriki). Made of the skin of the Guereza monkey (*Colobus caudatus*).

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151200

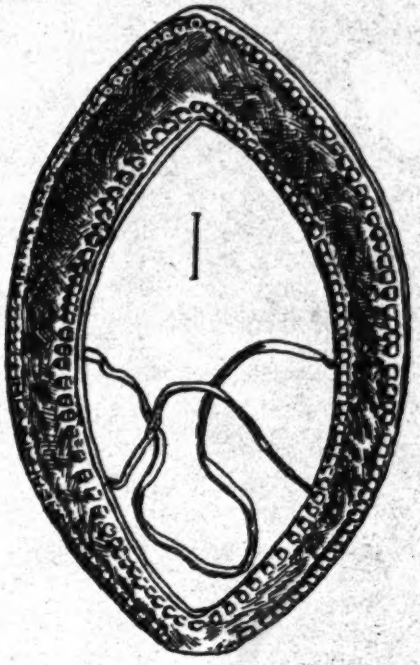


Fig. 12.

FACE RING.

Masai Tribe, Njiri, East Africa.

(Cat. No. 151284, U. S. N. M. Gift of Dr. W. L. Abbott.)

WAR-BONNET (Toriki). A hood made of the long yellow hair of the Guereza monkey (*Colobus caudatus*). It has a short skirt and is beaded on the head-band. The Wa Chaga wear it in imitation of the Masai.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151539